[P. 397, B]

764 this inevitability. It is less than surprising then that
[178] changes in attitudes and rituals surrounding death
among the Washo have changed very slowly. The only
[177] changes which appear to have developed in Washo death
customs are those imposed by direct intervention of
the whites or as unavoidable consequences of changes
in other aspects of the culture.

768 In the past, when a person died the house in which
he expired was abandoned by his family. Of course, if
[342] the death occurred in the spring or summer such aban-
[221] donment was simple; during these seasons the Washo
usually lived in simple brush shelters. A winter death
was a more serious matter; it was during this season
that the Washo lived in the gal'sdaq'l—a structure
made to last through the winter and until the next
[342] winter, when it was reoccupied. Valley Washo often
made these winter homes of brush or tules. In the
foothills and mountains, bark slabs and tree limbs
were utilized. If an occupant died, this home must be
abandoned and was often burned down, and the immedi-
ate family moved to another campsite. Thus a family
which suffered no deaths during the winters might
spend several years in a single campground, whereas
a less fortunate family might have to move every
winter, or even oftener than that.

342 A few Washo began building simple rectangular
178 board and batten houses in the 1890's. Most of the
others continued to live in gal'sdaq'l made of boards
and scrap, begged, stolen, or purchased from the lum-
● [657] ber mills which were quite numerous in the area at
the beginning of the century. In the 1920's, when most
of the Washo moved into the "colonies" established for
them by the government, the native-style houses were
abandoned in favor of the wooden homes built by the
764 government. No longer permitted to move about the
768 country at will, and frankly unwilling to abandon the
178 more comfortable white-style houses, the Washo ad-
[656] justed their death customs. The most common adjust-
ment was to prepare for an impending death by shift-
ing seriously ill persons into an adjoining structure,
often a shack built in the native manner or a shed or
lean-to. This structure could be burned down without
loss when its inhabitant died.[7]

[775] The Washo viewed this destruction of a house occu-
pied by a dead person as simply preventing his spirit
from bothering the living.

764 Most Washo death customs display a conscious at-
[114] tempt to avoid association with the dead. Barrett re-
ports that cremation was practiced, and the bones
placed in a stream to prevent their desecration. How-
ever, this appears to have been only one of the dis-
posal customs and is not well remembered by Washo
living today. The burning or burying of the personal
possessions of the dead was common. Certain prized
possessions were interred with the body, which was
usually wrapped in a shroud of matting, deerskin, or
bearhide and placed in a fissure or cave in the moun-
tains. Although there are a number of locations known
by both Indians and local whites as old burying grounds,
[177] all my informants agreed that in the "real old days"
there was no special cemetery and that these burial
spots have developed since the coming of the white
man. This may well have been as a result of direct
white interference with native funeral customs and an
insistence that Indians concentrate their burials. Some
of these sites have become traditional among the Washo.

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[7] The willingness of the Washo to send gravely ill persons to the hospital seems in part motivated by the wish to avoid a death in the house.

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other Indians rather late. The Washo never kept horses until sometime after 1850. In 1844 the Fremont party (Nevins 1956, 348) put a Washo on a horse and "enjoyed the unusual sight of an Indian who could not ride. He could not even guide the animal, and appeared to have no knowledge of horses." Fremont was given a Washo guide, a boy they called Melo (meaning "friend"), who was selected because he had seen Whites. Later on in the same year Hamilton's trapping party met Paiutes on the Carson River that had a few horses, understood a little Spanish, and had a few Spanish flintlock guns (Sieber 1951, 155-6).

In 1852 a band of Washo were reported in the possession of several American horses near Eagle Station (Thompson and West 1881, 147) while Major G. W. Ingalls (1913, 26) wrote that the Washo had no horses in 1859. Lowie (1939, 302) collected the following story about Washo contact with Whites.

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"According to Dave, the first whites from the East reached the site of Wadsworth in the fall of the year on their way to California, driving mule, ox, or horse teams. There were many of them, and they did not halt. Women were in the emigrant wagon. One ox got away and was tended by the Indians, who rode and packed him, finally killing him for the meat, which they divided among the band."

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In the late 1800's sweeping changes of the natural and social scene were wrought by mining, lumbering, farming, grazing, commercial fishing, tourism, and the growth of towns. By 1900 the Washo were culturally "reservation Indians," but without a reservation or a treaty with the U.S. Government. They had been alloted about 64,000 acres of land in the Pine Nut Hills as a pinenut reserve. In addition, about 30 Washo families each received trust lands in California, especially in Alpine County, under the General Allotment Act of 1887 and other later acts. The usual size for these "Indian homesteads" was 80 acres. These lands in California totaled 2,600 acres in 1945.

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In 1917 the site of the Dresslerville Colony was obtained and in 1938 and 1940 three ranches were purchased adjacent to the colony for the Washo. The ranches were run by the Washo for several years. Political troubles within the tribe forced them to lease to White ranchers. In addition, the Carson Colony of 160 acres was purchased for the Washo in 1940 (Realty Office, Carson Indian Agency).

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Today Washo income comes mainly from wage work along with some rentals, social security, relief, and craftwork. Most of the wage work of the Washo living in Dresslerville and Woodfords is connected with farm and ranch work. With 100 years of association with Nevada ranch life, many Washo Indians are skilled ranch hands. However, none of the Washo own sizable farms or ranches today. With military service and World War II defense plant experience a number of Washo, particularly those residing in Carson City and Reno, have moved into skilled trades.

1880 - "During the year 1880, 70,000 pounds of trout moved down the toll road from Tahoe City" (Scott 1957, 445). 175

1880's at Tallac, "An uprising was narrowly averted when friendly tribesmen from the nearby Washoe encampment were forbidden to spear and net trout in streams flowing into the lake. The Indians threatened retaliation and apparently won their point." (Scott 1957, 156). [648]

1887 - Pinenut allotments totaling 64,000 acres to be given to individual Washo Indians under the Daws Act of this year. [657]

1891 - Indians reported to be destroying the fishing at Lake Tahoe. (Genoa Weekly Courier, June, 1891). Also see the same newspaper on October 9, 1891 for an article on "The Indian as a Rancher."

1892 - The Ghost Dance was led by Jack Wilson on the Walker River Reservation and Washo went there to attend. [668]

About 250 Washo gathered to hear Capt. Jim and Dick Bender near Carson City upon their return from Washington, D. C. (San Francisco Chronicle, May, 1892). [648]

1899 - The Carson Indian Agency presented deeds to 400 Indians for land in the Pine Nut Hills (Record-Courier, January, 1959). [657]

1910 - In the early 1900's "The titular head of the Washoe tribe 'Indian Ben' James headed hunting and pack trips into the Desolation Valley area." Scott 1957, 163). [622] [224]

1916 - Washo caught many wild ponies in the Pine Nut Hills this year (Record-Courier, February, 1956). [231]

1917 - On March 16th William F. Dressler gave the Washo tribe, "in trust" with the U. S. Government, the 40 acres that today constitutes the colony of Dresslerville. The deed provides that the gift will become null and void if the tribe quits residing at Dresslerville with the property reverting to the heirs of Dressler. [657]

1919 - The first Washo applied to the Douglas County clerk for a marriage license (Record-Courier, January, 1959). [177]

1937 - The Corporate Charter of the Washoe Tribe ratified, Feb. 27. [642]

1938 - Three ranches were bought by the U. S. Government for the Washoe tribe "in trust" under the Wheeler-Howard Act of 1934. They are the Karl Heidtman ranch, 404 acres at $40,000; the Louis Falletti ranch, 175 657

200 acres at $34,000; and the Frank J. Judd ranch, 190.57 acres at $20,000 for a total of 795 acres valued in 1938 at $94,000. The Judd ranch was actually purchased in 1940 (Realty Office, Carson Indian Agency, Stewart, Nevada). 175 657

1940 - 67% of the 40 old age pensions in Douglas County go to Indians (Record-Courier, January, 1960).

Electric power line extended to Dresslerville (Record-Courier, January, 1960).

1951 - By 1951, 528 "pinenut allotments"had been made. The area of the total alloted land was 62,713 acres. With the previous death of many of the original landholders and the subsequent division of the original 120 to 160 acres apiece among the heirs, 454 of the original 528 had been split up into smaller pieces. The process of fractionalization of the ownership of these lands is such that today it costs the Government more to administer them than is received by the Washo who collectively lease them to the Pinenut Stock Growers Association.

The area owned by the Washoe Tribe as a corporate body is the 795 acres of the three ranches and the 40 acres of Dresslerville. The Tribe also has some ownership of the colonies at Carson City and Reno. [423]

In addition to these lands, "Indians homestead allotments" under various U. S. Acts (June 25, 1910 being one) have been taken out by individual Washo Indians, principally in California.

In 1951 the Washo had a claim against the Government for the lands that were taken from them without a treaty. They claimed 9,872 square miles and asked $42.8 million ($7.8 for the land, $10 for the fish and game, and $25 for minerals and timber). The claim has been decreased and is still in the process of litigation in 1962. 175 [648]